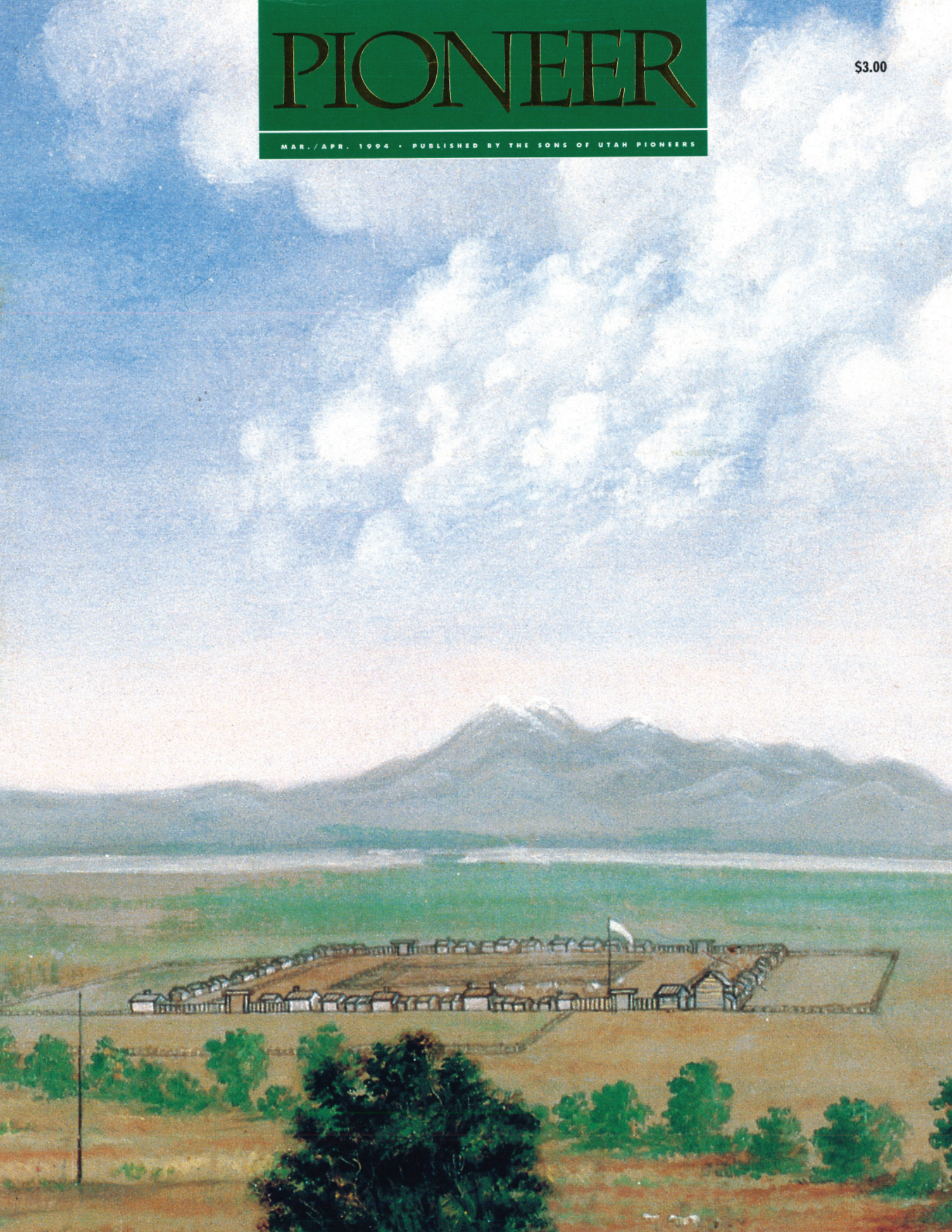


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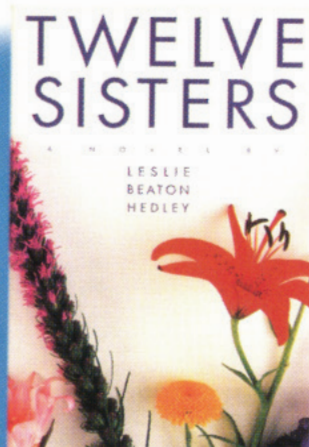
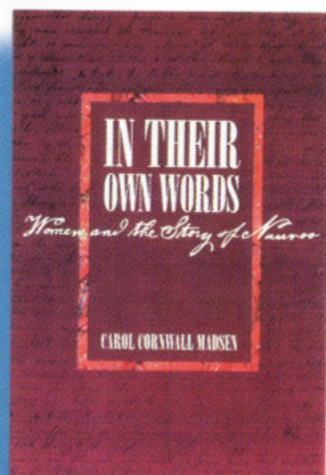
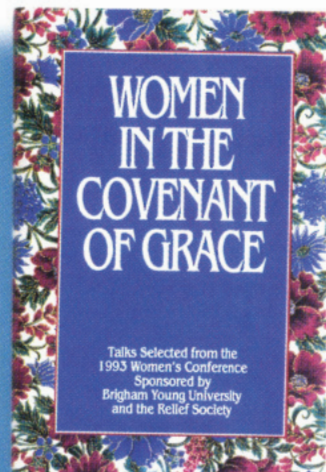
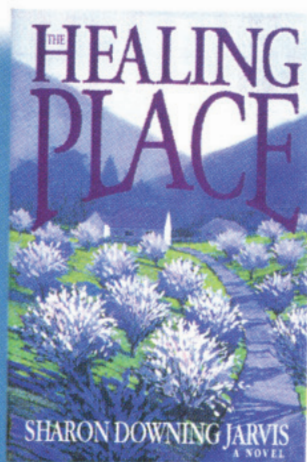
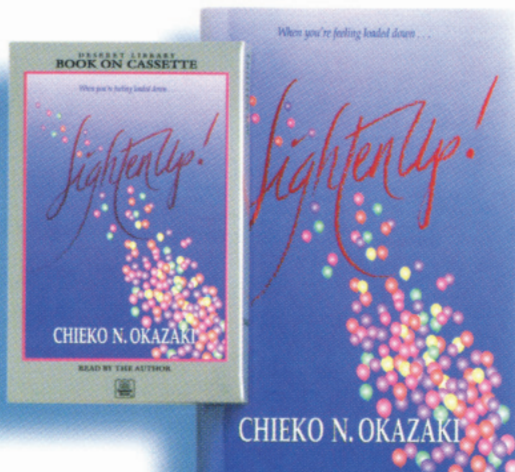
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About The Cover: "Parowan Settlement" by English-born artist William Warner Major (1804-1854) depicts an early view of one of the most important settlements along the Mormon Corridor, an extraordinary colonizing effort that is described in Kellene Ricks Adams' feature story beginning on page 4. Major, the first known pioneer artist to enter the Salt Lake Valley, visited Parowan in 1850 to create this unique artistic perspective in oils on a piece of board.

(Courtesy Museum of Church History and Art)

PIONEER

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Here Comes the St. George Encampment!

Let's see — it's March. The dog days of a long, cold, snowy winter. What better time to start thinking about autumn in Utah's Color Country.

The 1994 SUP National Encampment is scheduled for Oct. 6-8 in beautiful St. George. Sponsored by the Cotton Mission Chapter, the encampment will be headquartered at the Dixie Convention Center on the Dixie College Campus. It will feature a wide variety of interesting things to see and do. You can visit the St. George LDS Temple, Brigham Young's Winter Home, the DUP Museum, the Jacob Hamblin home, the Mountain Meadows Massacre monument and the pioneer settlements of Harrisburg, Fort Harmony, Ivins, Washington and Hurricane. You can hike the Honeymoon Trail, picnic at Red Cliffs, shop at the Zions factory outlet stores or golf to your heart's content. And of course, there's always the opportunity to take a quick trip to the nearby national parks: Zion's, Bryce Canyon, Canyonlands or even the Grand Canyon.

According to encampment chairman Walter Wiest, the basic registration fee for the event is \$95 per person (or \$85 if you register before July 31). This fee covers all meals and programs except the bus tour, which will cost

\$16 per person.

For more information on the encampment, please call Wiest at (801) 673-1373. (Oh, and by the way, Wiest said that if you plan to go golfing instead of going out with a tour, the earlier you register the better your tee time will be. Not that anyone would even *think* of doing such a thing...)

Toward the first of each issue of *Pioneer* you will read the names and titles of the national SUP officers. In addition to these, the National Executive Board consists of 17 area vice presidents and six national directors. The directors include: Elliott Cameron, a retired administrator for the LDS Church's educational system, who directs our Pioneer Heritage Activities, such as Trails and Landmarks, Treks and Sesquicentennial planning; membership director Richard Frary, a retired senior executive of a major corporation, who helps to form new chapters and directs membership recruitment for the Society; Charles Graves, an internationally recognized public relations consultant for major corporations, who is responsible for SUP public communications, including *Pioneer* magazine; John Larsen, a retired high school administrator and an LDS Church official, who directs our Chapter Program and is

currently planning a major event honoring outstanding high school and college-age youth as "Pioneers of Tomorrow"; Leo Leonard, a retired Marine Corps officer, university professor and college administrator, who is in charge of fund raising for the operating budget and community activities; and Kevin Watts, a prominent Utah architect and a Boy Scout volunteer administrator, who has charge of Special Events, including the upcoming tribute to the Early Pioneers of the Mexican Colonies' "Magnificent Endeavor." ▼

Upcoming Events

March 21-30 — Trek to Mormon colonies in Mexico and Mesa Temple Pageant

April 15-30 — "Tomorrow's Pioneers," Youth Awards Banquets for local chapters

July 25 — Unveiling of Brigham Young statue, Utah State Capitol

August 9-14 — Oregon-California Trails Association National Convention in Salt Lake City

October 6-8 — National Encampment in St. George

October — Early Pioneers of the Mormon Colonies Commemoration

November — Annual Utah History Symposium



Tomorrow's Pioneers

The mission of the Sons of Utah Pioneers calls up memories of the past. Among the treasures in the journals of many Western families are poignant stories of the sacrifices and struggles of their pioneer forefathers and mothers. What is the worth and meaning of these stories of faith and courage?

Is it important for my family to remember that our distant grandfather, Peter Maughan, left his wife, Ruth, in a new grave and sailed with his newborn babe and five other children to an unfamiliar world? The new baby starved and was buried at sea. After many sorrows and heartbreaks, the rest of the family joined other dauntless pioneers going west to make the desert blossom.

Why is it important to remember and re-tell these stories from the past?

I believe it's important only if something good comes of it now and in the future. Only if my children begin to understand what those pioneer struggles mean to them in terms of heritage, and if they learn to emulate these traits of character — then these stories will have great importance.

My own family lives here in "... a land for

which [we] did not labor and in cities which [we] built not; of the vineyards and oliveyards which [we] planted not do [we] eat" (Joshua 24:13). Somehow I feel a personal obligation to take note of that and to pass on to my family a sense of their great heritage; to teach them the pioneer ideals of faith, courage, hard work, service to others, unflinching devotion between parents and children.

Why? So that they as tomorrow's pioneers will be equal to tomorrow's challenges.

Yesterday's frontiers were conquered by our determined forebears. But there are still frontiers and wildernesses out there waiting to be conquered. Who will answer the call?

Tomorrow's pioneers.

During the spring months of 1994 the Sons of Utah Pioneers will be searching for some "Pioneers of Tomorrow." Who do you know among high school seniors and college freshmen who have proven they have pioneer-like faith and character? We're looking for those who have been challenged by physical, social or economic adversity and succeeded despite it. We'd like to hear of those who are not

on drugs, not in gangs, not in trouble — those fine youth who are preparing to make their own contributions as tomorrow's pioneers. When found, these young men and women will be honored and presented valuable college scholarships and other awards by our local SUP chapters as exemplars of the best in today's youth.

Please write to us at the National Office (3301 E. 2920 South, Salt Lake City, Utah 84109) with your nominations of young men and women you think have the right stuff to be "Pioneers of Tomorrow."

Are you enjoying the new *Pioneer* magazine? If so, we invite you to

pass on your copy to a friend or relative and invite them to subscribe. Or better still, use the card enclosed to send a gift subscription. As one who honors early Utah pioneers, we hope you'll feel a part of this effort to keep the legacy alive.

Perhaps in your family there are some treasured stories of early pioneers you'd like to share. Our editor welcomes short or long stories, or even small anecdotes and vignettes that would appeal to our readers. Of course, he must remain the judge of what can be used and may edit to fit his needs. Please send your stories and anecdotes to Joe Walker at the above address. ▼

PIONEER MAGAZINE MISSION STATEMENT

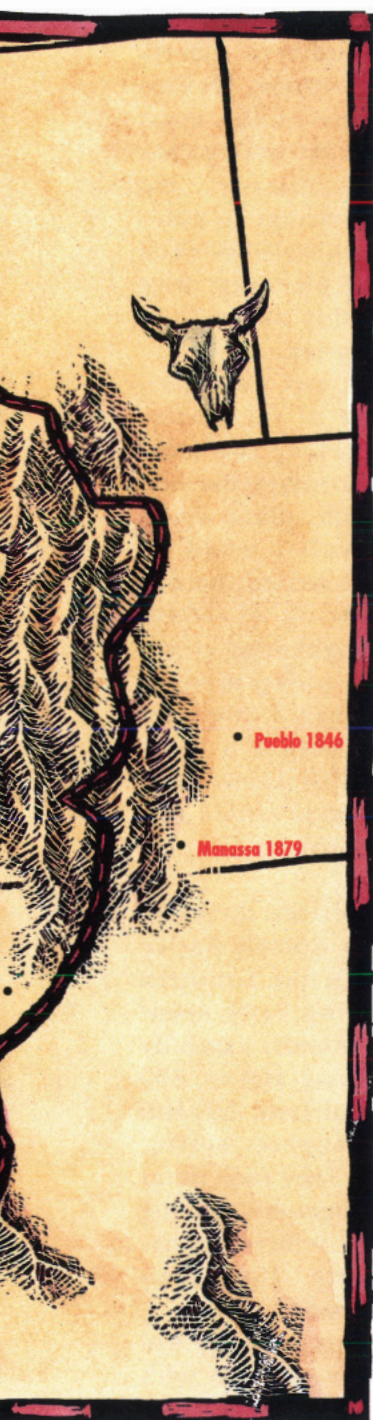
The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood that cause ordinary people to achieve nobly.

Pioneer magazine supports the mission of the Society. It will publish the story of the Utah pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its editorial theme is that the achievements of the Utah pioneers resulted from their faith in the gospel of Jesus Christ.



BY KELLENE RICKS ADAMS



THE MORMON CORRIDOR

Linking Great Salt Lake City to the Pacific

P

assing by a town lot he owned, an early Utah pioneer was startled to see a stranger working the land. Although the first pioneer wasn't farming or living on the land himself, he was still perturbed.

"What are you doing here?" he asked.

The reply was direct: "Making me a house and home."

"What right have you to build on my land?" the pioneer wanted to know.

The stranger indicated that the local bishop had given him the land. So the frustrated landowner confronted the bishop.

"By what authority, Bishop, do you give away my property?" he asked.

"By the authority of the priesthood of God."

Enough said; the matter was settled. Throughout much of pioneer Utah, there was no greater authority than the authority of local and general leaders of The Church of Jesus Christ of Latter-day Saints. More personal and property disputes were settled by bishops than judges. Fathers left their struggling families, often for years at a time, to serve missions because they honored and respected the authority of church leaders to send them. And entire families were uprooted and sent to distant colonies when LDS priesthood leaders issued "the call."

So it was with the creation of Brigham Young's Mormon Corridor, a string of settlements stretching from Great Salt Lake City southwest to the Pacific Ocean. The Great Colonizer saw the Corridor as a way to ensure safe passage between church headquarters in Utah and the West Coast while making room for the hundreds of immigrants who were arriving monthly — primarily from the Eastern United States and Great Britain. And while few of Utah's pioneers were eager to head out again after being battered and bruised all the way to their new home in the valley of the Great Salt Lake, fewer still were willing to risk the wrath of God by refusing a call from His prophet. Their commitment to their religious principles had brought them

to Zion. So when they heard their names read in general conference announcing their assignment to a colonizing company, most obediently packed their wagons, gathered their families and bade farewell to friends and neighbors.

Historically, the Mormon colonization effort that resulted in the establishment of some 500 communities in the western United States, southern Alberta

and northern Mexico was one of the most significant enterprises in U.S. history. No other attempt to colonize combined such careful planning, wise leadership and willing cooperation.

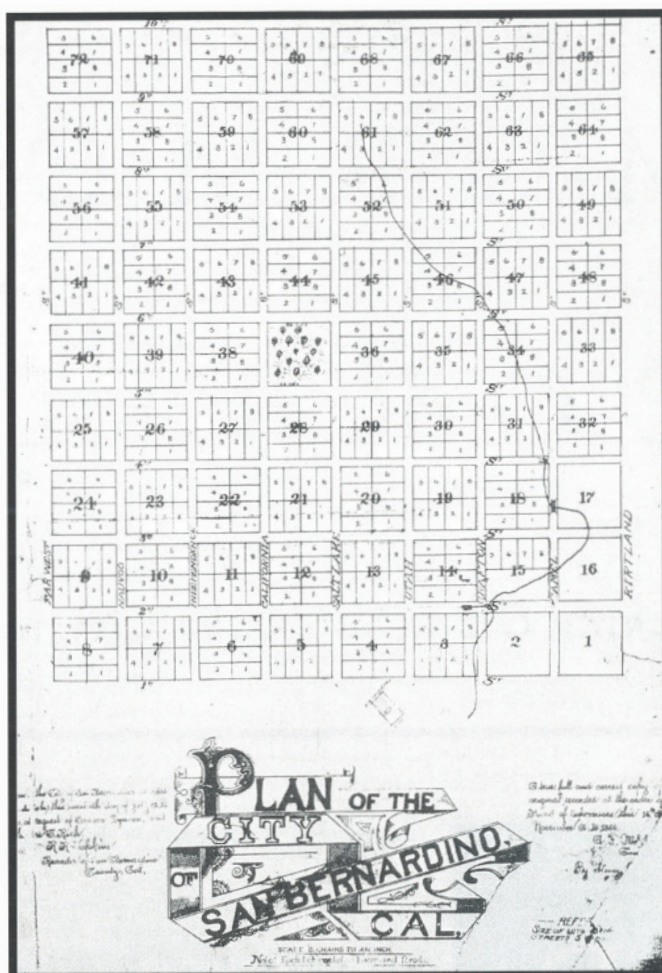
That was particularly true of the settlements along the Mormon Corridor, the first of which sprang up in Utah Valley when 30 families settled there in the spring of 1849. The neighboring population blossomed to more than 2,000 residents within a year. Later that same year, 50 families settled further south in Sanpete Valley.

Under the direction of LDS Apostle Parley P. Pratt, the Southern Exploring Party spent three months carefully examining almost 800 miles of land beyond the Sanpete settlements. They took notes on topography, grazing

potential, watering sites, vegetation, timber supplies and favorable location for future forts. Upon their return, more colonizing missionaries were called.

One of the places Elder Pratt and his company had recommended for colonization was a hill rich with iron ore bordered with thousands of acres of cedar trees. In December of 1850, a group of 167 pioneers was sent to what was called the Little Salt Lake Valley to plant crops and prepare for future mining missionaries. Thus Parowan, one of the most important colonies along the Corridor, was born. This small community eventually served as a nucleus for several nearby settlements and proved to be a crucial stop-

Grid and drawing of San Bernardino, Courtesy Museum of Church History and Art



Original grid for the city of San Bernardino

ping point on the trail between Salt Lake City and Southern California.

But even as weary pioneers were securing footholds in what is now Utah, their brothers and sisters were venturing beyond state boundaries. In 1851, under orders from President Young, apostles Amasa Lyman and Charles C. Rich led a group to California. There, a ranch was purchased with funds donated for that purpose by Mormons throughout the West, and the fledgling community of San Bernardino was founded.

This small colony quickly became extremely important to the growing church. Not only did it provide a rest and supply stop for both in-bound and out-bound missionaries, but it also became a port of entry for converts arriving from the Pacific missions and a gathering place for saints settling in California. Within four years the original 450 colonists had grown to number approximately 1,400, and San Bernardino had become a busy and successful pioneer community.

About the same time, another corridor colony began its rise to prominence. In 1855, a group of pioneers was sent to what is now Las Vegas, Nevada, to work with the Indians in the region, to mine lead and to raise semitropical agricultural products. Although this small community enjoyed limited success as a Mormon colony, not even Brigham Young could have envisioned its eventual prosperity as a resort town and gambling mecca.

Although none have become as internationally recognized as Las Vegas, many communities along the Mormon Corridor continue to flourish today. Many attribute this long-standing success to Elder Pratt's work, which enabled church leaders to make well-reasoned site selections. Credit is also due to the painstaking colonization process, which included the careful selection of colonists based on skills and abilities and the cooperative efforts of all to make their new homes safe and secure. These seedling settle-

ments were close-knit and unified in faith and purpose. In many cases, those beginnings are still reflected today among the colonist's contemporary counterparts.

The glory days of the Mormon Corridor, while historically significant, were relatively brief. In 1857, rumors reached Salt Lake City that an army was marching west to subdue the "rebellious" saints.

Determined to make a united stand, Brigham Young called his colonizing followers home. Once again, they obediently heeded the call. And while some eventually returned to their homes along the Corridor, most stayed closer to church headquarters in the many small communities that were cropping up along the Wasatch Front.

Still, the Mormon Corridor remains an intriguing chapter in western pioneer history. Clearly, it achieved Brigham Young's joint objectives of enhancing safe travel between Salt Lake City and the Pacific Ocean and providing room for the rapidly expanding church to grow. Its impact can be seen in a long line of similarly

structured cities and towns in central and southern Utah — and beyond. ▼

(Kellene Ricks Adams is an associate editor for the Ensign magazine.)

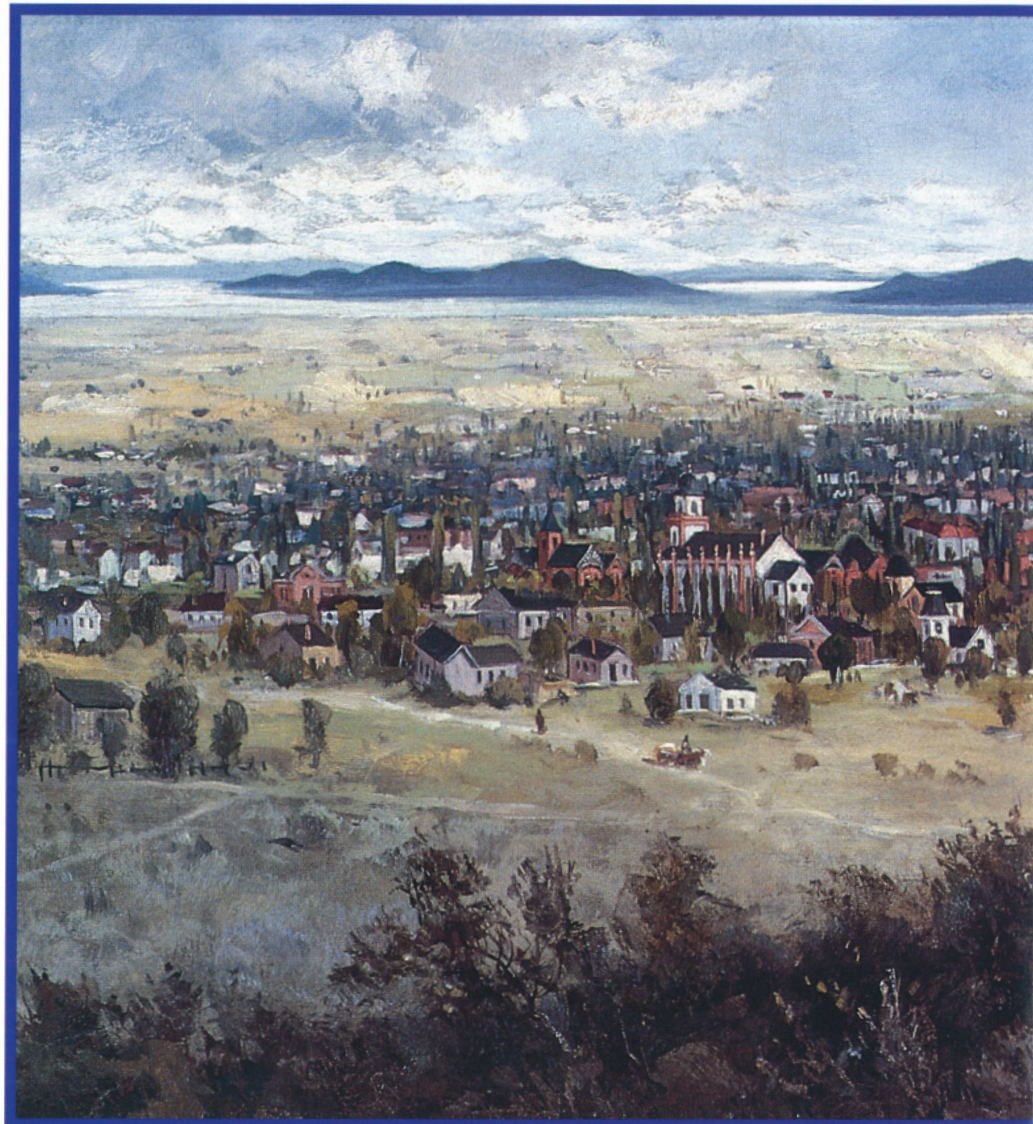
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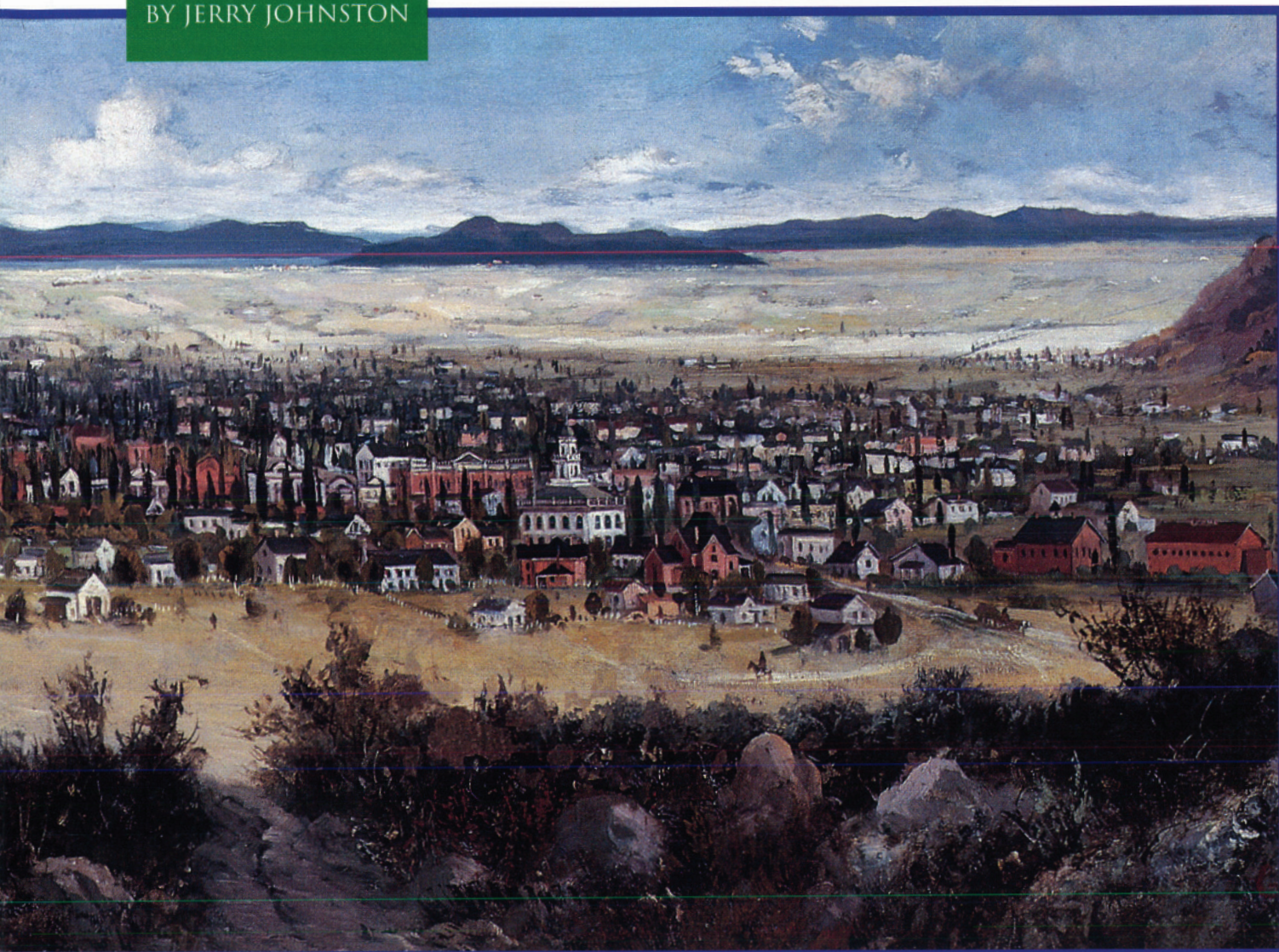


"SAN BERNARDINO . . . QUICKLY BECAME EXTREMELY IMPORTANT TO THE GROWING CHURCH. NOT ONLY DID IT PROVIDE A REST AND SUPPLY STOP FOR BOTH IN-BOUND AND OUT-BOUND MISSIONARIES, BUT IT ALSO BECAME A PORT OF ENTRY FOR CONVERTS ARRIVING FROM THE PACIFIC MISSIONS AND A GATHERING PLACE FOR SAINTS SETTLING IN CALIFORNIA."

*The
Grand
Colonial
Experiment
in
Northern
Utah*



BY JERRY JOHNSTON



"Brigham City, Utah, 1892" by Christian Eide (1847-1917) Courtesy Museum of Church History and Art

B R I G H A M ' S C I T Y

If you stand on Brigham City's Reservoir Hill at dusk, the town seems to live and breathe. Power lines dart about like nerves, roads serve as arteries

and, at the heart of things, a bank sign beats on and off.

Brigham City doesn't have a history, it has a genealogy — a place on Utah's "family group sheet" of cities with the same heritage and family traits.

The city, which sits 60 miles north of Salt Lake City, is a fine example of Brigham Young's "community kits" — a ready-made hamlet. President Young would send several dozen families into the hinterlands under a strong leader. There would be a school teacher, a blacksmith, carpenters

and religion north to Box Elder Creek and put the place on the map. They built the first neighborhood in what are now the northwest fields of Brigham City. It was the worst place to build in the valley. More than 100 years later, the murky bottomlands would still be uninhabitable.

Eight or nine families joined Davis for the winter of 1851. All winter they laid low under the wary, watchful eyes of more than 500 Shoshone Indians. As the Shoshones grew more perturbed, the settlers grew more alarmed.

They built Fort Davis — called "Old Fort" — for peace of mind. Box Elder Creek ran through the fort and the enclosure was cozy.

But though the wall held the Shoshones at bay, they had no effect on the rats and insects. In 1852, an infestation of bed bugs drove several families out of the fort and onto small plots of farmland. With only arrows to fight off, they got more sleep. But in 1853 Brigham Young ordered them back inside the fort. Then he ordered them to build a second fort. Not only were the Shoshones growing hostile, but the United States Army had taken up camp nearby and the soldiers were growing more rowdy than the Native Americans.

Some 204 Mormon souls — "mostly Danes, mostly poor," one journalist reported — hunkered down and waited for the worst to happen.

In the fall of 1853, Brigham Young made his

move. He sent Lorenzo Snow, a hard-boiled apostle with a college education, to Box Elder Creek along with 50 additional families for the colony.

For the rag-tag squatters at Box Elder, seeing Elder Snow arrive must have felt like the coming of El Cid. A 39-year-old crusader with dashing good looks and eyes so penetrating that they looked like they could burn holes in stone, Elder Snow was the town's light in the wilderness. He embraced the community and was embraced by it. To this day, he and Joseph Smith remain the only presidents of The Church of Jesus Christ of Latter-day Saints to be buried outside of Salt Lake City. Lorenzo Snow's monument graces the Brigham City cemetery.

Snow's vision and vigor soon seeped into the city's personality and style, and his qualities stay with the town



"THE CITY WHICH SITS 60 MILES NORTH OF SALT LAKE CITY, IS A FINE EXAMPLE OF ONE OF BRIGHAM YOUNG'S COMMUNITY KITS . . . ONCE ESTABLISHED, THE TOWN WOULD SLOWLY MOVE TOWARD JOSEPH SMITH'S IDEAL: COMMUNAL SHARING OF ALL GOODS AND SERVICES. IT WAS A BLUEPRINT FOR HEAVEN ON EARTH, THE IDEAL 'CITY-STATE.' AND THE TOWN THAT BEARS BROTHER BRIGHAM'S NAME WAS ONE OF THE FIRST TO TRY HIS GRAND EXPERIMENT."

and maybe a cobbler in the group — all trades needed to run a village. Once established, the town would slowly move toward Joseph Smith's ideal: communal sharing of all goods and services. It was a blueprint for heaven on earth, the ideal "city-state." And the town that bears Brother Brigham's name was one of the first to try his Grand Experiment.

Before 1850, the Shoshone tribe controlled the territory north of what is now Utah's Davis County. Porter Rockwell and other roughnecks snooped and scouted there from time to time, but they were hardly stable types — "stickers," as Wallace Stegner calls colonists. And empires require builders.

On March 11, 1851, three men — William Davis, James Brooks and Thomas Pierce — took a love of family, roots

today. That gentle old patriarch who is portrayed in the LDS film, "The Windows of Heaven," was not the Lorenzo Snow the early settlers of Box Elder knew. In fact, several families fled north to Malad, Idaho, claiming that the "snow" in Box Elder was just too "fierce" for them.

In 1854 Snow christened the town "Brigham City," and won an approving nod from Salt Lake City. And when he offered his own home as the site of the town's first theater, the rugged young leader won a place in Brigham Young's heart for life.

Lorenzo Snow demanded sturdiness in his people, his places and himself. He had a rock wall built around the city. Later, the wall was razed and the stones used in the foundations of dozens of Brigham City buildings that still stand. Tough, firm, solid Lorenzo Snow made the town in his own image. And stories abound about his "rule." For example, he prohibited any trade with Corinne, the wickedly randy railroad town to the west. When one hapless farmer tried to sell a few cherries in Corinne on the black market, he soon found himself excommunicated from the church.

Once the town was in place, Brigham Young initiated the second step of his master plan. It was time for the citizens of Brigham to learn about communal living. Through the years Lorenzo Snow has come to be associated with the Mormon law of tithing, but it was the idea of shared wealth and resources that he truly loved.

In 1864 Brigham City became the state's first "Cooperative Community." Unlike Orderville — where nobody got a new shirt unless *everybody* got a new shirt — Brigham City only pooled its business ventures. (Elder Snow kept the gristmill for himself — not as a privilege of rank, but, scholars believe, so no one could accuse him of dipping his hands too freely in the community pot. As he wrote to Brigham Young: "I have stripped myself and put on the harness for the conflict, so I could say to this people, Come and follow in my footsteps.")

By 1874, the entire economic life of the 400 families in town was owned and operated by the Cooperative Association. Brigham City's fame reached the East Coast of the United States and was praised in the British press as "a

model of the Utopian society."

But in the late 1870s grasshoppers, fire, bad loans, the federal government and corruption hit the town of Brigham City like all of the plagues of Moses descending at once. The cooperative teetered, tipped and finally — in 1881 — began to come apart at the seams. The Grand Experiment was over.

Still, Brigham City survived. Built by hardy pioneers of hardy materials, the town remains a small jewel in northern Utah. Today the remnants of its troubled, heroic past



"BRIGHAM CITY SURVIVED. BUILT BY HARDY PIONEERS OF HARDY MATERIALS, THE TOWN REMAINS A SMALL JEWEL IN NORTHERN UTAH. TODAY THE REMNANTS OF ITS TROUBLED, HEROIC PAST CAN BE SEEN IN THE CITY'S MONUMENTS, OLD MILLS AND FOUNDATIONS . . . BENEATH THE SLEEPINESS THE TOWN STILL LIVES AND BREATHES . . . IT REMAINS A LIVING THING WITH A UNIQUE HISTORY AND HERITAGE."

can be seen in the city's monuments, old mills and foundations. Brigham City is a bedroom community, with only a little farming on the outskirts of town and a relatively small business district. But beneath the sleepiness, the town still lives and breathes. Lorenzo Snow saw his town as a living thing, with a distinctive spirit and personality. It remains a living thing, with a unique history and heritage — a "biography" to go along with its "genealogy." ▼

(Jerry Johnston is a Brigham City native. He is a staff writer and columnist for The Deseret News. Historical information for this article is from the files and/or writings of Leonard J. Arrington, Frederick Huchel and Olive H. Kotter.)

C O L D
S H O U L D E R S,
H O T
A R R O W S

Colonizing Monroe, Utah

I

n the summer of 1863, with Mormon expansion efforts spreading throughout the American West and more converts to the faith arriving in Salt Lake

BY JEFFREY L. ANDERSON

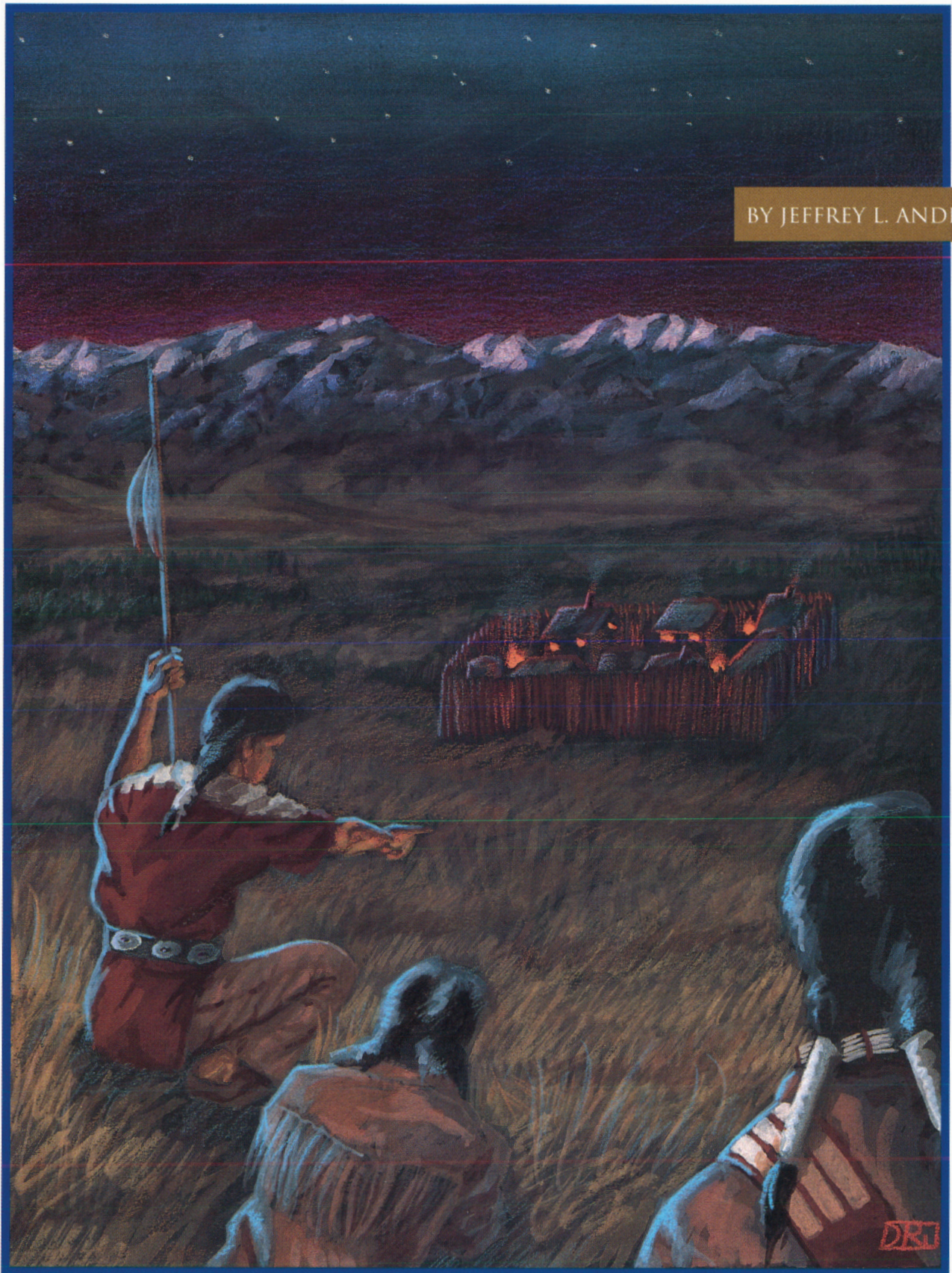


Illustration by Daniel Johnson

almost weekly, George W. Bean was sent by Apostle George A. Smith to the Sevier Valley, about 150 miles south of Salt Lake. His mission: finding a new area for colonization.¹

The area was not unknown to church authorities. Explorers had passed through the valley many times, and as early as 1858 the valley served as a winter pasture for livestock, including stock brought to Utah by Johnston's Army.

Near Gunnison Bean met Barney Ward, a mountaineer who had lived in the area for years. Ward said the valley was the finest country he had ever seen for wintering stock, and he promised he would return to live there once the settlement was established.²

Bean's report on the valley was favorable.³ By late 1863 George Wilson and his son arrived where present-day Monroe is located, built a shelter and began constructing fences and other improvements.⁴ They were followed in February by about 20 families. They named the place South Bend, but soon changed the name to Alma.

By summer, flourishing crops of potatoes, wheat and other foodstuffs surrounded the settlement, and primitive dugouts provided shelter. The harvest for the year was promising. Some fields yielded 70 bushels of wheat per acre.⁵ Initially, water came only from nearby Monroe Creek, but by late fall a shallow canal had captured portions of the Sevier River for irrigation.

Encouraged by the success of the first year, Apostle Orson Hyde, who presided over the region, called 60 families from Sanpete to move into the Sevier Valley.⁶ In response, several families arrived at Alma early in 1865, but they were received coldly by Wiley Allred, the presiding officer. He informed them that the area could support no more than 20 families and suggested they return to Sanpete. Elder Hyde was displeased with Allred's "cold shoulder" to the colonizers. To solve the problem he called Allred to the Dixie Mission, replacing him with Fred Olson, who was more sympathetic to colonization.⁷ By the end of the summer of 1865 there were 70 families in Alma, cultivating 1,200 acres⁸ where two years before the land had been barren.

Prosperity in Alma was short-lived. In 1865 Indians began causing trouble for the settlement. Mormon encroachments on traditional hunting grounds, incidents of mistreatment and policies forcing resettlement to reservations angered many Native Americans. Adding to the predicament, a tribe near Manti contracted smallpox during the winter, which killed many of them. Some believed Mor-



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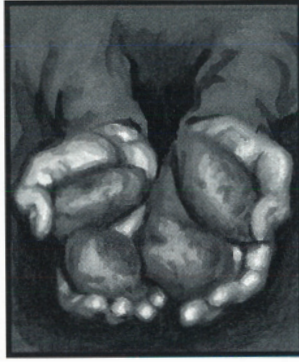
NOT UNIQUE IN THE TERRITORY, IT WAS CHANGED TO MONROE IN HONOR OF

JAMES MONROE, FIFTH PRESIDENT OF THE UNITED STATES."

mons had employed evil spirits to inflict them with the disease. finally a dispute in Manti over livestock turned violent, thrusting Indians and Mormons into the Black Hawk War. The war would, for a time, halt efforts to settle Alma and other fledgling settlements.

On July 12, 1865, a group returning from Sanpete came upon the scalped body of Anthony Robinson, a member of the Alma settlement. They found his body buried in the flour he was bringing from a mill in Manti.⁹ Robinson's death and reports of other attacks in the region prompted most residents of Alma to move into the fort they had constructed earlier that year.

Small settlements were easy prey for the Indians, whose attacks consisted primarily of stealing livestock from sparsely populated communities. As Indian depredations increased in the summer of 1866, Brigham Young counseled settlers living in small towns to move to cities with at least 150 families. Many of Alma's settlers moved to Richfield, returning periodically to tend and harvest their crops. Those few who remained huddled within the fort. Jesse N. Smith reported: "At Alma I found the people in a little fort, about 16-by-10 rods, with the meeting house in



"THE UNITED ORDER WAS INSTITUTED IN MONROE IN 1874 . . . BUT THE ORDER WAS SHORT-LIVED. DISSENTION SET IN. SOME WERE ACCUSED OF WORKING TOO LITTLE, OTHERS OF WITHHOLDING TOO MUCH. 'ORDERITES' AS THEY WERE CALLED, SEGREGATED THEMSELVES FROM THOSE WHO HAD NOT JOINED, HOLDING SEPARATE DANCES AND OTHER ACTIVITIES. ARTHUR BARNEY, WHO DID NOT JOIN THE ORDER . . . COMMENTED, 'I DON'T KNOW WHAT WE COULD HAVE DONE FOR A LIVING AS FATHER ONLY GOT A LITTLE FLOUR AND SOME POTATOES OUT OF THE ORDER'."

one corner. There were about 40 men, and the Bishop assured me that they were all armed."¹⁰ Because of the danger, planting was not done in Alma in 1867, but some volunteer crops were harvested.

On April 8, 1867, the call went out for all settlements in the area to be abandoned. Alma residents who had moved to Richfield the previous year moved further north, primarily to the Sanpete Valley.

A party attempting to resettle the valley in the spring of 1868 was attacked by Indians with the loss of two lives. For the next two years white men ventured into the area only as part of the war effort.

In November 1870, a group returned to resettle. In Alma they found little damage done by the Indians, though miners and others had used fencing for firewood.

By the following spring, others followed and began planting. This crop, however, was not as successful as earlier ones, partially succumbing to grasshoppers.¹¹ But with the Indians pacified, settlers resumed making improvements on their new community. In 1871, the citizens of Alma applied for a post office. Because the name Alma was not unique in the territory, it was changed to Monroe in

honor of James Monroe, fifth president of the United States.

The United Order was instituted in Monroe in 1874, by Joseph A. Young, president of the Sevier Stake. About two-thirds of Monroe residents joined, but the order was short-lived. Dissention set in. Some were accused of working too little, others of withholding too much. "Orderites," as they were called, segregated themselves from those who had not joined, holding separate dances and other activities. Arthur Barney, who did not join the order with the rest of his family commented, "If I had joined the order I don't know what we could have done for a living as father only got a little flour and some potatoes out of the order."¹² Finally the dissenters won out and the order was dissolved.

Monroe continued as a small, predominantly Mormon settlement, far from the rush of city life. It isn't much different today. Many contemporary residents continue to make their living from the land, enduring some of the same trials and difficulties Monroe's pioneers endured. As a result they carry the pioneering spirit of their forbearers, handling hardship with the same kind of resiliency displayed by those persistent colonizers who were determined to make Monroe their home.

Cold shoulders, Indian wars and economic experiments notwithstanding. ▼

(Jeffrey L. Anderson is an archivist with the LDS Church Historical Department.)

1 George W. Bean, *Autobiography*, 1897, [photocopy] p. 68, Salt Lake, The Church of Jesus Christ of Latter-day Saints Archives (Hereafter cited as Church Archives).

2 "The first Settlements in Sevier Valley," *Utah Genealogical and Historical Magazine* v. 6 no. 2, (April 1915): 83.

3 Bean, 68.

4 Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake: Deseret News Publishing Company, 1914): 525.

5 Monroe Ward Manuscript History, 1864, Church Archives.

6 "The first Settlements in Sevier Valley," 84.

7 Monroe Ward Manuscript History, 1865.

8 Franklin D. Richards, Report, *Journal History*, 13 September 1865, 6-7, Church Archives.

9 Sylvia Collings Musig, "The John W. Bohman Family Experiences During the Black Hawk War," Monroe City Library.

10 Jesse N. Smith to George A. Smith, letter, 21 November 1866, cited in *Journal History*, Church Archives.

11 Monroe Ward Manuscript History, 1871.

12 Arthur Barney, *Autobiography*, Church Archives, 33.



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BY MICHAEL N. LANDON

A Little Bit of Utah in Mexico



Courtesy LDS Church Archives

L A S C O L O N I A S

Minie Minnie Miny Mo

On the road to Mexico

To Mexico we'll go or bust

When we start, just see the dust¹

T

his unusual children's rhyme reflects the feelings of those who were part of a short-lived but powerful chapter in Mormon colonization, the effects of which are still felt in LDS society throughout Utah and the Southwest.

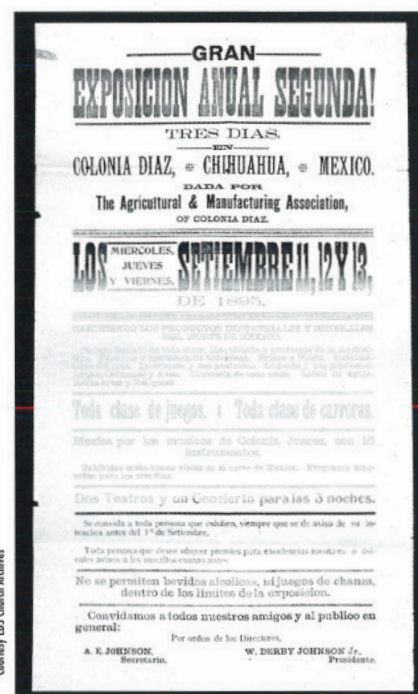
In the early 1870s, Brigham Young elected to colonize and extend missionary work to areas of the American Southwest, a policy continued by his successors. That effort eventually included Mexico. Colonists settled in the Arizona Strip, the Salt River and Gila valleys, and established outposts in Ramah, Luna and Bluewater in the New Mexico territory. Each of these Latter-day Saint communities carried the imprint of the culture brought from Utah.

Although religion made these communities distinct from neighboring settlements, the Latter-day Saints still shared linguistic and cultural ties with the larger population in the American Southwest. The pioneers of many southwestern Mormon settlements endured much hardship, privation and occasional Indian depredations while establishing their communities. It was at the extreme geographical end of this southward-moving colonization effort, in the Mexican states of Chihuahua and Sonora, that the Mormons met their greatest challenges. For the first time, colonists transplanted Mormonism to a recognized foreign country possessing unique cultural and political traditions and an entirely different language.

The rise to power of Porfirio Díaz and the *científicos* (or scientists) in 1876, whose policies encouraged economic development, facilitated entry into Mexico for both missionaries and colonists. Missionaries preceded colonists but the proselyting effort did not progress as anticipated. Colonization was viewed as the remedy. By 1880, two Mormon leaders in Mexico, Elder Moses Thatcher of the Council of the Twelve Apostles and missionary Daniel W. Jones were convinced that "before any great work could be done in this country, it would be necessary to colonize among the people."²

Although the stated purpose of colonization was to act as a catalyst for missionary work, a more pressing need soon became obvious. Passage of anti-polygamy legislation in the United States made life difficult for many Mormon families throughout Utah and other western territories. The church needed to ease the social and economic dislocation experienced by polygamist families whose husbands and fathers were hiding on the "underground" from U.S. marshals or serving time in prison for "unlawful cohabitation." For the church, establishing a safe haven in Mexico became an effective countermeasure to the difficulties created by the U.S. government's efforts to eradicate polygamy. Similar circumstances saw Mormon colonies established in southern Alberta, Canada, as well.

Partly because they viewed Mormons as an economic asset, the Mexican government adopted a tolerant attitude toward polygamy. After learning of Mormon visits to Mexico City, land speculators, free to operate under the Porfiriato policy of encouraging foreign investment and land development, approached the Mormons with real estate offers. The church did buy large tracts of land and eventually established eight significant colonies and a number of minor settlements. The major colonies were Colonia Juárez, Dublan, Díaz, Pacheco, García, and Chuichupa in the state of Chi-



Courtesy LDS Church Archives

"IN NORTHERN MEXICO, THE COLONISTS REPLICATED THE FAMILIAR LIFE THEY KNEW IN UTAH . . . THE SETTLERS CREATED SUBSTANTIAL AGRICULTURAL AND MINING CONCERNS, ESTABLISHED AN EDUCATIONAL SYSTEM AND FOSTERED CULTURAL DEVELOPMENT THAT INCLUDED BANDS, CHORUSES, DRAMATIC ASSOCIATIONS AND ATHLETIC TEAMS."

huahua, and Colonia Oaxaca and Morelos in the state of Sonora.

Oaxaca had the shortest lifespan, as the town was virtually destroyed when the Bavispe River flooded in 1905. Díaz was burned during the Mexican revolution and all of the colonies were temporarily abandoned in 1912 because of the chaos created by the revolution. Efforts to reestablish permanently the mountain colonies of Pacheco, García and Chuichupa ultimately proved unsuccessful. Morelos was never resettled. When it was considered safe, some colonists returned to Colonia Juárez and Dublan. These two colonies, although supporting a smaller post-revolution population, have survived to the present day.

The complexity of the land purchases to establish the colonies is a story in itself, but it is fair to say that it wasn't without hazard. Unreliable land agents, local political opposition, inaccurate surveys, and financial difficulties plagued the settlers.³ Despite some setbacks, the colonies were firmly established by 1900 and continued to grow even after Wilford Woodruff issued the Manifesto of 1890 officially ending the practice of plural marriage by the church.

In northern Mexico, the colonists replicated the familiar



"IN MANY WAYS THE ENVIRONMENT AND ARCHITECTURE OF THE COLONIES WAS INDISTINGUISHABLE FROM THE COMMUNITIES OF THE INTERMOUNTAIN WEST . . . THEIR HIGHLY STRUCTURED COMMUNITARIAN EFFORTS MADE RAPID DEVELOPMENT POSSIBLE AND THEY ATTAINED A STANDARD OF LIVING UNCOMMON IN CHIHUAHUA AND SONORA."

life they knew in Utah and other Mormon settlements in the West. In many ways the environment and architecture of the colonies was indistinguishable from the communities of the intermountain west. The settlers created substantial agricultural and manufacturing concerns, established an educational system and fostered cultural development that included bands, choruses, dramatic associations and athletic teams. Their highly structured communitarian efforts made rapid development possible and they attained a standard of living uncommon in Chihuahua and Sonora. Manufacturing and agricultural products from the colonies were proudly displayed at fairs and expositions in Chihuahua and Mexico City.

Their economic successes were not shared by the larger Mexican society. The relative isolation of the Mormon communities, their religious practices and their unique culture slowed assimilation into the larger Mexican society. When waves of anti-foreign, and in particular, anti-American nationalism swept through Mexico during the revolution, the Mormons had no viable means to protect themselves or their possessions. Along with thousands of other foreign nationals, the colonists fled to the United States, the country

that many of them felt had, in earlier years, driven them away.⁴

With the exception of Colonia Juarez and Dublan, the revolution rang a death knell to the Mormon colonization experience in Mexico. Yet the colonies' legacy of commitment and sacrifice is still conspicuous today. In large measure, the observation of Moses Thatcher and Daniel Webster Jones has been borne out in the heritage that these colonists left to their descendants. Sons and daughters in succeeding generations returned to serve as missionaries, converting others who also serve as missionaries. The result is a church with nearly a third of its membership in Latin America, the total in Mexico alone approaching 700,000.

For thousands whose roots can be traced to the colonies, that legacy is a point of great personal pride. When asked about the heritage of their ancestors, these descendants point not to their great-great-grandparents who fled Missouri or Nauvoo, suffered in Iowa or crossed the plains, but to their grandparents, who sacrificed to create a little bit of Utah on the frontier of northern Mexico. ▼

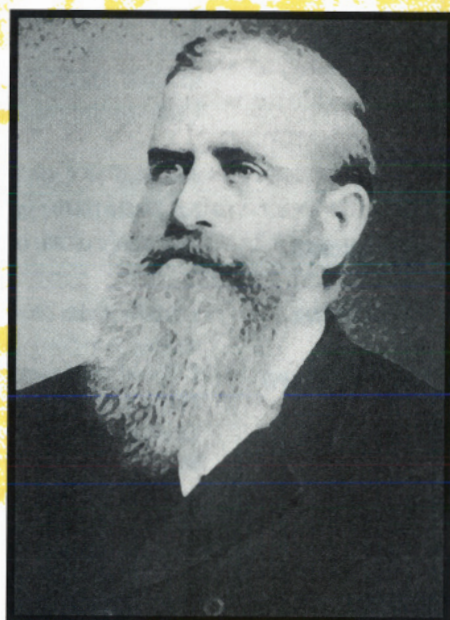
(Michael N. Landon is an archivist with the LDS Church Historical Department in Salt Lake City. He recently completed a year-long study of the church's colonizing efforts in Mexico.)

1 Estelle Webb Thomas, *Uncertain Sanctuary: A Story of Mormon Pioneering in Mexico* (Salt Lake: Westwater Press, 1980) 9.

2 Daniel W. Jones, *Forty Years Among the Indians* (Salt Lake City, 1890) 283, quoted in B. Carmon Hardy, "Cultural 'Encystment' as a Cause of the Mormon Exodus from Mexico in 1912," *Pacific Historical Review* 34 (November 1965), 439-54.

3 In one case a survey error inadvertently caused some colonists to settle on the San Diego ranch of cattle baron, Luis Terrazas, causing a great deal of grief. Not only did the colonists have to relocate, but the new site had an inadequate water supply. The problem was alleviated when an earthquake increased by a third the water flow of the Piedras Verdes River, an occurrence which the colonists understandably considered providential. For a full account see Leslie L. Sudweeks, "The Miracle of the Piedras Verdes: The Story of the Founding of Colonia Juarez" *The Improvement Era* 49 (January 1946): 28-29; and Nelle Spilsbury Hatch *Colonia Juarez* (Salt Lake City: Deseret Book Co., 1954) 23-24.

4 No segment of Mexican society was left untouched by the tremendous social upheaval. In the eleven years following the outbreak of revolution, Mexico's population actually fell by almost one million. It is difficult to imagine circumstances in which the Latter-day Saints could have avoided involvement in the conflict. At least one author has argued that a greater willingness on the part of the colonists to integrate into the larger Mexican society would have ameliorated their difficulties. See B. Carmon Hardy, "Cultural 'Encystment' as a Cause of the Mormon Exodus from Mexico in 1912," *Pacific Historical Review* 34 (November 1965): 439-54. See also Melvin J. Frost, "Mormon Settlements in Mexico: A Study in the Hazards of Foreign Colonization" *International Aspects of Developments in Latin America, Geographical Perspectives: Proceedings of the Conference of Latin American Geographers*, v.6 (Muncie, Indiana: Dept. of Geography and Geology, Ball State University, 1977).



BY DR. DONALD G. GODFREY & DR. B.Y. CARD

CANADA'S 'BRIGHAM YOUNG'

Charles

Ora

Card's

Legacy of

Faith



Charles Ora Card has been referred to as “Canada’s ‘Brigham Young’.”¹ This questionable distinction originated in the popular press as a result of Card’s leading 41 Mormon settlers into Canada where he set the foundation for 19 communities in southern Alberta. In 1886,

Card abruptly left his Utah home and become one of Utah and Alberta’s colorful and historically significant figures.² Card’s leadership, dedication and vision left a lasting imprint on Cache Valley, Utah, as well as a small corner of the Canada — Cardston, Alberta. His reputation was at times controversial



"CARD AND HIS BAND OF CACHE VALLEY PIONEERS . . . EXPLORED THE TERRITORY, HELPED SETTLE A CONTINUOUS FLOW OF COLONISTS AND ADAPTED TO A NEW LAND WHERE THEY HAD COME TO FIND FREEDOM, PEACE AND PROSPERITY."

because of the issues of Mormonism and polygamy. But his influence extended beyond the settlements he helped found to most of western Canada and much of the American West.

For seven generations the ancestors of Charles Ora Card lived in Rhode Island. They were among the English settlers who had moved to the new world during the early 1600s. His parents joined The Church of Jesus Christ of Latter-day Saints in 1843, and in 1856 they migrated to the Salt Lake Valley. Card was 16 years old at the time. At first, his family lived in Farmington, but later moved to Logan in the Cache Valley.³

In maturity, Card became a prominent leader in Cache Valley. He served on a wide assortment of commissions, boards and councils. His daily life reflected an interwoven pattern of activities dedicated to his family, community and religious service. When church leaders tried to bring a cooperative economy to Cache Valley, the C.W. Card and Son's Saw Mill, as well as their lathe and shingle mills, were turned over to the Logan Second Ward United Order Manufacturing and Building Company.⁴ When the church built the Logan Tabernacle in 1873, Card was asked to be building superintendent. In 1877, he was transferred from this project to an even more imposing religious edifice: the Logan Temple. These building assignments involved establishing local mills, factories, quarries and kilns for materials, soliciting donations, accounting and, more importantly, recruiting and supervising both paid and volunteer laborers. On Sundays he served as Sunday School superintendent, counselor in the stake presidency and, later, stake president.

The 1887 Edmunds-Tucker Act stripped Card, who supported three wives, of all his civic titles and responsibilities. His homes were unsafe when the U.S. marshals were in the area, so he became a member of the Mormon Underground, hiding with friends and relatives. He was constantly on the run, which disrupted his family life, church work and livelihood. It was the increasing pressures of the U.S. government against polygamists that precipitated Card's departure from Logan.

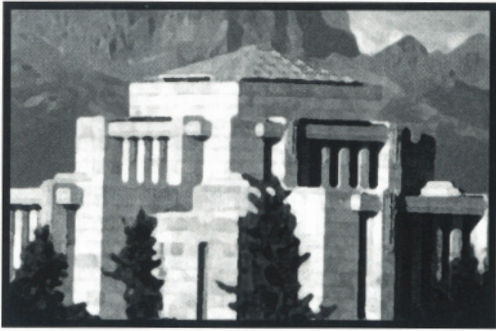
Some time early in September, 1886, Card met with LDS

Church President John Taylor. Knowing it would be a long time before he would be able to appear again publicly in Logan, he asked permission to leave Cache Valley with his family to migrate to Mexico. Taylor surprised Card, however, by asking that he not go south, but north to explore the British territory.⁵

When Card arrived in Calgary on Oct. 17, 1886, he described it as "... a place of about 1,200 or 1,500 inhabitants . . . quite a thriving railroad town . . . surrounded by a vast tract of rolling prairie country with very rich soil." Lethbridge, 135 miles south-southeast of Calgary, had grown from a mining camp of 50 persons at the beginning of 1885 to a booming settlement with a branch line railroad. The town's 1,000 residents lived in tents and 60 buildings, including six stores, five hotels with saloons, four billiard rooms, two barber shops and a livery stable.⁶ Fort Macleod was 28 miles west of Lethbridge. It was established by the North-West Mounted Police in 1874, and by 1886 it had become a trading and administrative center of several hundred people.⁷ The Blood Indian Reserve's population of 1,776 was concentrated on the northeastern end of the Reserve, which was 19 miles south of Fort Macleod.⁸ The Mormon settlement, 14 miles north of the international border on Lee Creek, would adjoin the southern boundary of the Reserve. It was a long day's journey by team from the Mormon settlement to Fort Macleod or to Lethbridge — 38 and 44 miles away, respectively.

An overview of the Canadian West in the 1880s reveals a spacious land of great potential, full of contrasts and challenges. It had its own distinct population, social arrangements and political leaders who were prepared and willing to collaborate with Card and the new Mormon colonists. This is the environment in which Card and his band of Cache Valley pioneers chose to settle. This is where they explored the territory, helped settle a continuous flow of colonists and adapted to a new land where they had come to find freedom, justice, peace and prosperity.⁹

Alberta and Utah were the settings in which Charles Ora Card lived and recorded his experiences. Each of these two



"(CARD) BELIEVED IN STRONG LOCAL SELF-GOVERNMENT THAT WOULD LEAD TO STALWART FAMILIES, SOBRIETY AND PERSONAL INTEGRITY . . . CARD'S OWN BLEND OF FAITH AND WORKS EXTENDED TO COMMUNITY AND PUBLIC LIFE AS WELL AS TO FAMILY, BUSINESS AND CHURCH."

settings was western, but distinctly different. Card bridged these two locales through his travels and explorations, his religious faith and ideology, his family and kin and his community development activities. The organization of the Mormon Church was an important networking mechanism for Card and the Utah emigrants who followed him to Alberta.

Card's cultural and political legacy reflects a willingness to serve and work with both people and governments. He saw government and citizens as partners. He regarded as being intrinsic to his new life the Blood Indians, the North-West Mounted Police, the customs officers and dominion government officials. He worked with these people from the beginning of colonization to acquire rights for the new settlers and to assist in the development of new industry. He believed in strong local self-government that would lead to stalwart families, sobriety and personal integrity. He reacted strongly to the abuses he saw in partisan politics. Card's own blend of faith and works extended to community and public life as well as to family, business and church.

Charles Ora Card's diaries reflect the life of a pioneer, a dedicated religious leader, characterized by constant emphasis on unity, sound organizational development and loyalty to the faith. Coming to Canada as a stake president, Card carried on in this office until he was called to preside over the Canadian Mission, which soon became the first Canadian stake. In the last 100 years more than 37 similar stakes have been created from Vancouver Island to Nova Scotia, accommodating the church's growth across Canada. At the centennial celebration of Mormon immigration to Canada in 1987, the total Canadian Mormon population was nearing 100,000, half of which was in Alberta.¹⁰

The legacies of Charles Ora Card stem from the life of a man who stood firmly for what he believed. They amount to more than legacies of population growth, enriched family life and religious progress.¹¹ They have endured in various ways, enriching the religious, economic, agricultural and political life of southern Alberta and the Canadian West, and, reciprocally, also Card's Utah homeland. ▼

(Drs. Godfrey and Card are great-grandson and grandson, respectively, of Charles Ora Card. They have recently published The Diaries of Charles Ora Card through the University of Utah Press. Godfrey is an associate professor at the Walter Cronkite School of Journalism and Telecommunications at Arizona State University. Card is Professor Emeritus, Sociology of Education, Department of Education Foundations at the University of Alberta.)

1 Donald G. Godfrey, "Canada's 'Brigham Young': Charles Ora Card, Southern Alberta Pioneer," *The American Review of Canadian Studies* XVII:2 (Summer, 1988), pp. 223-38.

2 For the story of Card's escape from U.S. marshals see, Godfrey, D.G. & Card, B.Y. (Eds) (1993), *The Diaries of Charles Ora Card: The Canadian Years, 1886-1903*, Salt Lake City: University of Utah Press, pp. 1-5.

3 *Ibid.*, pp. XXXV-XXXVIII.

4 Leonard J. Arrington, *Great Basin Kingdom: Economic History of the Latter-day Saints, 1830-1900* (Lincoln: University of Nebraska Press, 1958, Bison edition, 1966), p. 306-10.

5 Charles Ora Card, letter to President John Taylor, August 29, 1886, LDS Church Archives Manuscript, "Letterpress Copybooks," LR 1280-23.

6 A.A. den Otter, *Civilizing the West: The Galts and the Development of Western Canada* (Edmonton: University of Alberta Press, 1982), pp. 161-62.

7 Estimated. In 1901 the Fort Macleod population was 790. See Franklin J. Jankunis, "Urban Development in Southern Alberta," in *Southern Alberta: A Regional Perspective* (Lethbridge: The University of Lethbridge Press, 1972), pp. 76-77.

8 Hugh A. Dempsey, *Indian Tribes of Alberta* (Calgary: Glenbow Museum, 1979), p. 25.

9 Godfrey & Card, pp. 43-143.

10 Dean R. Louder, "Canadian Mormon Identity and the French Fact," in Card et al., *The Mormon Presence in Canada*, pp. 305-10; *Deseret News 1987 Church Almanac* (Salt Lake City: Deseret News, 1987), p. 255.

11 Godfrey, "Canada's 'Brigham Young'," pp. 223-38.



At 14 She Became a Mother of Five

Her father was the first head (chancellor) of the University of Utah, originally called the University of Deseret.

Her younger sister (Aurelia Spencer Rogers) was founder of the Primary organization of The Church of Jesus Christ of Latter-day Saints.

The world will little note nor long remember this young woman. But in my humble book, she stands tall.

So tall that we named one of our five daughters for her.

Her name: Ellen Spencer.

At 14 years of age she became the sole parent of her five brothers and sisters in a log hut in Winter Quarters, Neb.

Her mother, Catherine Curtis Spencer, had died as the family struggled westward into Iowa from Nauvoo.

As the cruel winter of 1846 began, Orson Spencer finished the log home for his six children. Ellen was the eldest.

Then he bid them farewell, answering a mission call to edit *The Millennial Star* in Liverpool, England.

Meanwhile, Ellen, in her early teens was mothering President Spencer's family — in a dirt-floored cabin in frigid Winter Quarters, on a wearying five-month trek across the Great

Plains and into the Rocky Mountains, and in a floorless room, and, later, in an adobe hut in the Salt Lake Valley, scratching for food after the cricket plague.

Ellen entered the world on Nov. 21, 1832, in tiny Saybrook, Conn. It is about 15 miles along the coast west of New London, where Nathan Hale taught school some 58 years before.

Her father, who was graduated with honors from two colleges in New York state, became a Baptist minister in Middlefield, a small village in Massachusetts.

Ellen, when only 7, could spell down the whole class of larger boys and girls.

One day, Daniel Spencer brought startling news to his younger brother, Orson — the message of a Mormon missionary.

Orson was convinced.

After his baptism, he was without a job.

He moved his family more than 2,000 miles westward to Nauvoo, emerging with its garden-surrounded red brick homes as the largest city in Illinois.

Two years after the Prophet Joseph Smith's martyrdom in 1844, the mobs ordered the saints out of Nauvoo.

The Spencers left in cold

February. Orson Spencer limped with his ailing wife, Catherine Curtis Spencer, and six children toward the unknown Indian lands to the west.

Rain dripped through their tent.

Ellen's mother became weaker.

She died 30 miles west of Nauvoo.

The motherless Spencers struggled westward to Garden Grove, Iowa. Then some 200 miles more to Winter Quarters, across the Missouri River in Nebraska.

There Orson built a log cabin for the winter.

But it was not for him. He was called on a mission to England, to edit *The Millennial Star*.

Ellen, just turned 14, was now both mother and father to five siblings.

Winter became bitter. Grave digging got behind. The Spencer children often went to bed without their evening meal. This was to develop appetites for their monotonous diet of corn meal.

Ellen served as a nurse, too. All six of the Spencer children came down with measles.

Ellen's mothering continued another year in Winter Quarters.

The Spencer children trekked in Brigham Young's big company to

the Salt Lake Valley in 1848.

Their first winter in the valley was hard for the Spencer children. Sometimes the temperature dipped to "33 below."

Food was scarce. Some settlers ate sego roots, thistles and other weeds to survive.

Two nights each week Ellen and Aurelia attended the writing school of 22-year-old Hiram B. Clawson.

The six Spencers moved into a one-room adobe hut.

Orson Spencer arrived late at night in Salt Lake Valley. With him was a new mother for the Spencer children, Martha Knight Spencer, an English woman.

Next October, a month before her 18th birthday, Ellen married her writing school teacher: Hiram B. Clawson.

He became the first head of America's first department store: ZCMI (Zion's Cooperative Mercantile Institution), founded Oct. 16, 1868.

And Ellen Spencer Clawson became mother to 14 children of her own.

Ellen left this good earth at age 63 on Aug. 24, 1896 — the same year that Utah became a state.

But Ellen still stands tall, very tall, in my humble appraisal. ▼

Timpanogos: Mountain of Beauty

By Richard G. Thayne

Mount Timpanogos, a mountain of beauty and mystery that overlooks shimmering Utah Lake, has had many historical events take place in its shadows.

The Ute Indians, originally known as Timpanogats, found refuge and protection there. The tribe believed in an after-life. After dying, the Ute warrior would be placed in a large grave, usually with a tomahawk, a bow and arrow, clothes to wear and seed to plant in the Happy Hunting Ground.

The Ute meaning for the word "timpanogos" is "rocky river" or "big rock water."

Fathers Sylvestre Escalante and Francisco Dominguez, a pair of exploring Catholic priests, led their 1776 expedition to a lookout point near an area they called Spanish Fork. They fished in the nearby lake, which was full of trout. They named the lake "Uty," for the Catholic Saint of Mercy. Thus the Ute tribe takes its name from a Catholic saint.

The Ute villages were built around the great mountain they called Timpanogos, which had plentiful fresh water and meat from the elk, deer and bear. There were wild berries and herbs for eating. The Utes planted a few beans, corn and other foods as they worked with their hands and on their knees.

Ancient legends abound about the mountain, including the story of the sleeping maiden whose outline seems to form the top edges of Timpanogos. According to Ute lore, the tribe had experienced several years of drought, during which they had no crops and very little fish or game. The tribe was starving, and Chief Red

the stream that flowed down from the top of the mountain. She walked past the lake with green waters (now known as Emerald Lake), ran to the edge of the cliff and jumped to her death, just as her father had instructed her to do. Her tiny form lay at the bottom of the cliff near the green lake. Red Eagle wept when he saw the body

to join him in the Happy Hunting Ground. Dressed in her wedding clothes, with lovely beads around her neck and a veil upon her head, she climbed to a spot above the falls and threw herself over the falls. Out of respect for the depth of her love, the falls parted to form a bridal veil of cascading waters.

Today Mount Timpano-



Eagle thought it was because the Great Spirit was angry. The Utes believed the Great Spirit lived on top of the mountain. To appease the anger of the Great Spirit, the chief chose one of his daughters, a beautiful princess named Utahna, to be a sacrificial offering. She was as beautiful as the evening sunset and as lovable as the warmth of spring.

She walked upward along

of his beloved daughter.

Utahna, the princess, is represented by the outline of the mountain as she lies there, her heart forever entombed in the Timpanogos Cave.

Another Ute legend tells of the origin of Bridal Veil falls in Provo Canyon. A beautiful Indian princess named Norita, upon hearing that her warrior sweetheart was killed in battle, wanted

gos is the most prominent landmark in Utah County. Many buildings and organizations bear its name. Its mountain roads and parks give peace and beauty to many, and its legends add interest to the rich, pioneer heritage of the area. ▼

(Richard G. Thayne is a member of the Mount Timpanogos Chapter of the Sons of Utah Pioneers.)

Kate B. Carter: True To Her Pioneering Roots

By Karen Boren

During the 31 years she headed the Daughters of Utah Pioneers (DUP), her name came to be pronounced in one breath with just a touch of awe.

Kate B. Carter. Never her given name, Catherine. And never just Kate Carter. But always her full name, pronounced as if it were one powerful word: KateB-Carter.

"I never did know her personally," current DUP President Louise C. Green said of her legendary predecessor. "She left a great legacy. She was a very strong woman. If she had an idea of what she wanted she went for it. And usually, she got it."

Born in 1892, Kate B. Carter would become for an entire generation "Mrs. DUP." She would shepherd the publication of 37 volumes of pioneer history and preside over the building of the Pioneer Memorial Museum, which overlooks the city that her beloved pioneer forebears founded. Photographs of her offer a hint of determination in the set of her jaw, but they also capture the proper white gloves and dainty hats of her era.

In the memorial booklet published by the DUP in 1977, a year after Mrs. Carter's death, are indications that while she was

almost always charming and gracious, Kate B. Carter could be perspicacious and prickly when required. Rose Brown, a member of the DUP Central Committee, wrote about how she once missed a board meeting because "something came up."

"The next time I met President Carter she said, 'Rose, I thought you were dead,'" Mrs. Brown wrote. "Surprised, I replied, 'Why, President Carter, I haven't even been sick!' She said, 'You weren't at board meeting, and the only excuse we take for not being there is that you are dead.' I can assure you that my excuses weren't frivolous after that."¹

Maude H. Miner, president of the Bannock County, Idaho, DUP encampment, noted: "Although a very compassionate woman, she would fight with all her might for what she felt was right. One day a member of the Sons of Utah Pioneers came storming into her office, saying, 'Kate, what right do you have to keep that article [referring to a particular historical artifact on display in the Pioneer Memorial Museum]? You know the Sons should have it up at the [Pioneer] Village!' She sat for a moment, then calling him by name, said, 'You forget the Daughters came right along with the

Sons and have the same rights. In fact, maybe more. They stayed home and worked and raised the kids while the men were away preaching. Now, don't you come here telling me what we have the right to do!'"²

That Kate B. Carter would become an independent and accomplished woman was probably a given, considering her pioneer history. Her mother, Mary Jensen, joined The Church of Jesus Christ of Latter-day Saints in Denmark. When Mary was just 5 years old her mother died, but not before extracting a promise that should the child's grandmother emigrate to Utah, Mary would go with her. In 1866, Mary and her grandmother, Christanna Peterson, landed in New York City. After her grandmother died in Boston, 8-year-old Mary walked to Utah without family. She pledged to repay the Perpetual Emigration Fund the \$60 she borrowed for the trip. She paid her debt in full before marrying Finnbugi Bearnson in 1878.³

Kate was the second of six children in the Bearnson family. In a *Church News* interview in 1974, Kate traced her love of history to her father.

"My father came from Iceland, and he was a good historian," she said. "He



Austin and Kate Carter

used to tell us stories about his home country. We had a small adobe home in Spanish Fork, Utah. Although we had no material wealth, we had other things. We had books, and we were about the only family in the neighborhood that subscribed to *The Deseret News*. That semi-weekly paper was loaned out to the neighbors until the entire neighborhood had read it."

For a time the family lived in the little mining town of Scofield, where Kate's father was constable. He was a member of the posse that hunted Butch Cassidy's Hole-in-the-Wall gang in southern Utah after a mine payroll robbery. But Kate's mother feared that her children were not getting a proper education in Scofield.

"One night she decided to go home," Mrs. Carter wrote. "Home meant Spanish Fork. After our return, Mother saw to it that we



Kate Carter and her massive collection of DUP history books

children were active in school and church."⁴

On June 14, 1917, Kate married Austin Carter in the Salt Lake LDS Temple. Together they had three children: Boyer Austin, Paul Bearnson and Kathryn Marie. The children would see their mother garner accolades for her work, including the Falcon of Iceland, given her by her father's homeland for her history of the Scandinavian pioneers.

When Kate B. Carter was elected DUP president in 1941, she pledged herself to the task of erecting a museum for the pioneer artifacts painstakingly gathered by the organization over the years. Lobbying persuasively, she wrung from the state legislature a 99-year lease on the choice building site

at the head of Main Street.

Opposition arose from property owners on Capitol Hill regarding the constitutionality of taxpayer funds helping erect a DUP building. Kate B. Carter remained firm and the Utah State Supreme Court ruled in favor of the DUP.⁵

Even more than the construction of the museum, however, the name "Kate B. Carter" is forever linked to the voluminous pioneer history that bears her name. The idea for the impressive compilation was born in 1926, when new DUP member Kate B. Carter attended meetings of the organization in Salt Lake City.

"We heard pioneer after pioneer tell his own story, and no one was even taking notes or thinking that such

history should be preserved that future generations might value some of the lessons they taught," she wrote later. "Soon the challenge came to me, 'What would you have them do?' I replied, 'Have a course of study so that at the end of the year they could say that they had received a knowledge that would benefit them, or that would be lasting, and that all living pioneers would be asked to present their records, and members write the histories of those who have passed away.' The Daughters of Utah Pioneers could become a great history-saving organization . . . When asked, I presented the first outline. Like Topsy, it grew."⁶

As the lesson committees of the DUP gathered the

histories of Utah pioneers, Kate B. Carter tirelessly edited and compiled. She would say: "I do not pretend in any way to be a scholarly writer. I do say I am a good researcher. It has always been my aim to verify the facts and dates to make sure the truth is published."

Maude H. Miner recalls attending a convention of the National Historical Society, during which a well-known historian urged his listeners to use their imaginations "because history is too dry without a bit of fiction to spice it up."

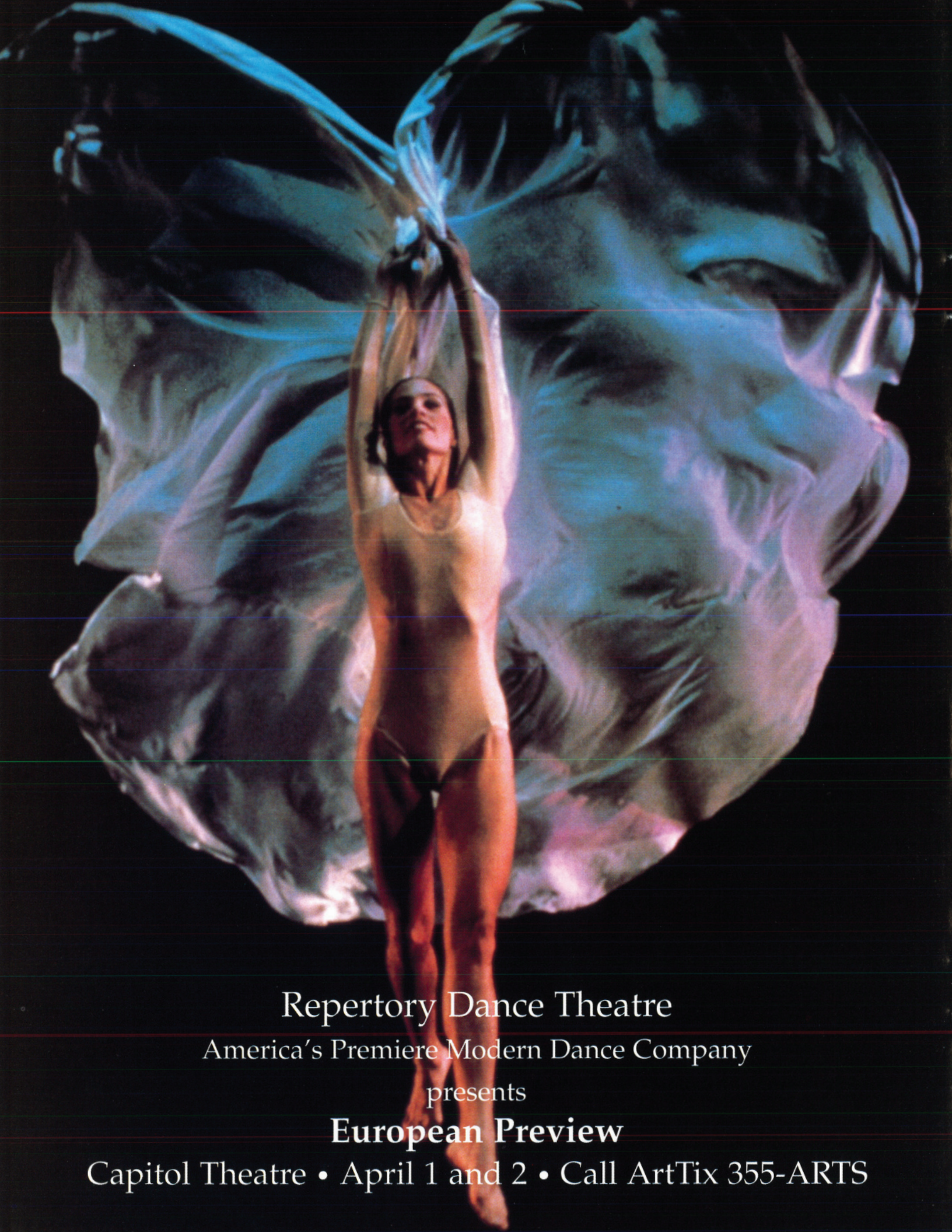
According to Mrs. Miner, "Mrs. Carter raised her hand and said: 'I have been editing books and pamphlets of history for many years for the Daughters of Utah Pioneers. I assure you they are interesting and readable, and every word is true. Not one word is fiction, Sir.'"

There could be no greater summation of the life and legacy of Kate B. Carter than the spirit of that response. She was interesting. She was understandable. And everything about her was absolutely honest, up-front and true, especially when it came to protecting and preserving the history of Utah pioneers.

Daughters and Sons. ▼

(Karen Boren is a staff writer for the Deseret News)

1. "President Kate B. Carter," *Daughters of Utah Pioneers*, 1977, p. 29-30.
2. *Ibid.*, p. 30-31.
3. Clara B. Steele, "History of Kate Bearnson Carter."
4. "President Kate B. Carter," p. 4.
5. *Ibid.*, p. 11.
6. *Ibid.*, p. 8.



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(From left) Emmitt and Emma Murdock, Beth Scofield (not pictured, Blair Scofield, Chairman)

Brigham Young Chapter: Assisting Those Less Fortunate

The Brigham Young Chapter closed 1993 with two significant service projects: providing eye-glasses for impoverished families and individuals in Mexico and providing Christmas toys for needy children in Utah.

Correlating with Lions International in Mexico and Utah Volunteer Optometric Services to Humanity (VOSH), the chapter collected 196 used eye-glasses, 432 blank lenses and 266 glass cases. VOSH volunteers in Utah will use the donated materials in Armaria, a city about 200 miles south of Mexico City,

where needy families will be given eye exams and fitted for glasses free of charge. According to one of the participating doctors, "I would say we gave 95 to 99 percent of those we saw the only eye exam and glasses they will ever have in their lifetime. Some of the small children were not able to read the letter chart, and it was satisfying to find a pair of glasses for them and see them able to distinguish letters on the chart for the first time in their lives."

In early December the chapter also completed a "Sub For Santa" project, during which they worked through the Provo Elks Club to donate toys for

children who otherwise wouldn't receive toys for Christmas. According to chapter historian Max C. Robinson, "this project is consistent with perpetuating practices of honorable forebears in assisting those less fortunate."

In January, the Brigham Young Chapter also installed its 1994 leaders. They include: Jay M. Smith, president; Blair Scofield, president-elect; Wayne Smith, 2nd vice president; John F. Jones, secretary-treasurer; Brandt Curtis, music chairman; Wayne Rudy, treks chairman; Max C. Robinson, historian; Donald O. Schiffman, membership director; Gary

Woodruff, chaplain; Clair Acord, board member; and Cliff Hinrichsen, past president. *Contributed by Max C. Robinson*

Palmyra Chapter: What's Up At SUP?

Two National SUP presidents — past president Frank Brown and current president Angus Belliston — attended a recent meeting and pot-luck supper with the Palmyra Chapter to talk about the national organization, its history and its plans for the future.

Chapter members were encouraged to take advantage of the resources of the Pioneer Historical Library at the national headquarters and to participate in the organization's attempts to honor early pioneers as well as modern and young pioneers. The two national presidents also expressed excitement over the changes in *Pioneer* magazine and SUP plans for the Pioneer Sesquicentennial in 1997, and asked members to support the organization enthusiastically.

"This is your organization," President Belliston told the Palmyra Chapter. "No matter what is planned on the national level, the Sons of Utah Pioneers will only be as dynamic and involved as its members choose to be." ▼ *Contributed by F. Keith Davis*

Settlement Canyon Chapter: Noting An Anniversary

Looking back on more than a decade of service and pioneering effort, some 112 members and friends of the Settlement Canyon Chapter gathered recently to pay tribute to those who helped to establish the SUP chapter in Tooele in November of 1980.

The chapter takes its name from the area where the first pioneers in the Tooele Valley settled. Charter members of the chapter — including Marcellus Lewis, Marvin Alcorn, Thurman Shields, D. Wayne Mallet, George Nelson and William Sharp — were honored for their contributions to the organization through the years. There are currently 75 members of the Settlement Canyon Chapter, of which 20 are charter members.

Jordan River Temple Chapter about the recently passed Religious Freedom Restoration Act (RFRA), calling it "the most historic piece of legislation dealing with freedom of religion in our lifetime."

The bill, which was signed into law last November by President Bill Clinton, was co-sponsored by Sen. Hatch and Sen. Edward Kennedy (D-Mass.), and was backed by an unusually united coalition of civil and religious organizations, including The Church of Jesus Christ of Latter-day Saints. The RFRA requires the government to prove a compelling national interest before it can interfere with individual religious liberty.

Mr. Evans explained the RFRA to chapter members, reminding them of how important it is for each of us to be vigilant in the battle to

new slate of officers for 1994, the South Davis completed one of the most successful and satisfying years in their history, according to V. Vee Reynolds, publicity chairman. Among the chapter's notable achievements for 1993:

- Adding 11 life members and six annual members;
- Six chapter awards at the National Encampment;
- Participation in 13 treks during the calendar year;
- Enthusiastic participation in the tile and name memorialization programs;
- Four special projects successfully undertaken during the year.

With the whole-hearted support of chapter members and their wives, the new South Davis Chapter officers are looking forward to bigger and better things in

second vice president; Fritz C. Hohmann, third vice president; V. Vee Reynolds, secretary; Walter W. Willey, treasurer; Dale E. Smith, chaplain; and William W. Marsden, Milt Russon, Paul R. Millard and Keith Jackson, directors. ▼ *Contributed by V. Vee Reynolds*

Murray Chapter: Geared Up for '94

With an eye toward the future, the Murray Chapter recently elected new officers for 1994. They include: Keith Kemp, president; Keith Peterson, president-elect; Neldon Jensen, past-president; Glen Green, first vice president; Ken Simper, second vice president; Kenneth Johnson, secretary; Lorin Simper, treasurer; and Gene Peaden, Richard Baird and Ephraim Furness, directors.

The new officers are planning to participate in the building of a monument along the Pioneer Trail for the Sesquicentennial year celebration. They also plan to involve the chapter in a trek along the trail to see the sites where monuments will be built and to learn the history behind the chosen sites.

The Murray Chapter meets the 4th Thursday of the month at the Murray Heritage Center at 10 E. 6150 South. Visitors, especially those from other chapters, are always welcome. ▼ *Contributed by Neldon Jensen*



Charley Evans (center) is welcomed by Kenneth Rasmussen (right) and Angus Belliston. (left)

Jordan River Temple Chapter: Defining Religious Freedom

Charley Evans, top administrative aide and campaign manager for Sen. Orrin Hatch (R-Utah), spoke to members of the

protect our individual rights. *Contributed by Joyanne Vincent*

South Davis Chapter: 1993: A Year to Remember

With the installation of a

1994. Those new officers are: Ralph S. Cannon, president; Ralph E. Hardy, president-elect; Howard B. Stringham, past-president; David F. Parrish, first vice president; Vernon O. Jones,

Taylorsville-Bennion Chapter: New Officers Chosen

During a recent meeting of the Taylorsville-Bennion Chapter, Bruce Wasden was elected president, with Richard Forsyth as president-elect, Dr.

Chapter Eternal

Ralph M. Davey, 87, of Salt Lake City, Utah.

Ervin S. McDonald, 87, of Ogden, Utah.

Irvin Bruderer Nydegger, 79, of Salt Lake City, Utah.

Eugene Smith Randall, 77, of Centerville, Utah.

Cyril James (Jim) Thorne, 78, of Salt Lake City, Utah.

Leon Christiansen as past-president and Ralph B. Mackay as secretary and treasurer.

Other new officers include Frank Hintze and Warren Tye, treks; Edgar Todd, awards; Richard Savage, photographer and medallions; Joseph Smout, membership chairman; Stephen Peterson, memorial chairman; and Donald Frame, historian.

Members of the chapter have expressed their appreciation to Dr. Christiansen, who led the chapter through many interesting and exciting activities in 1993, including the dedication of a new flag pole in the Taylorsville Cemetery. ▼

ter met as scheduled for a trek to the Petroglyphs Campground, west of Gila Bend.

Three days of steady rain prompted some consideration to be given to the possibility of canceling the outing. With a prayer in their hearts and on their lips, 45 SUP members and guests went ahead with their plans, and were rewarded with blue skies and sunshine as they approached Gila Bend, near where the Mormon Battalion camped on Dec. 29, 1846. They enjoyed hearing about the petroglyphs from two archaeologists from the Bureau of

New Members

Please join us in welcoming the following new members:

Blaine W. Allan
Herman Anderson
Kenneth P. Bennion
Henry Bulloch
Leonard Bulloch
Hal K. Campbell
Wendell N. Christensen
Richard H. Cracroft
Waldo DeWitt
E. Duff Ellsworth
Jeffrey Wayne Goodwin
Gary Odell Henderson
W. LeRoss Jones
Cecil M. Jorgensen
Jerry A. Judd
Lauritz A. Kolby
Millard H. Kahler
David "Tiny" Kirby

Kevin Brook Lash
Stephen David Lash
Marlo J Lee
Robert W. Lefavor
E. Blair Maxfield
Ray Neilson
David Lawrence Olpin
Joseph Padovich
A. Curtis Page Jr.
Eric Craig Patten
Duane Allen Peters
Allen L. Potts
LaVelle Prince
David "Phoenix" Roberts
Howard L. Roberts Jr.
Jon Howard Rogers
Dee Lynn Smith
Wallace V. Stephensen
Howard M. Thorley
Jay "C" Valentine
Bernard S. Walker
Kevin R. Watts
Stratford L. Wendelboe

dry day. (Oh, and by the way — the rain returned the next day and continued for several days thereafter.)

The 1994 Mesa Chapter officers include: Charles Crismon, president; Wallace Burgess, president-elect; Louis Haws, first vice president; Ron Palmer, second vice president; Kevin Hunt, secretary; Eldred Cuff, treasurer; David Lloyd, past president; and Robert Bird, Neldon Nichols and Mel Stout, board members. —
Contributed by David Lloyd

And Finally...

Our thanks to Gilbert and Eleanor McKinlay of Idaho Falls, Idaho, who sent in this wonderful poem (author unknown) called "Our Pioneers":

*The heart grows warm with sympathy,
The vision dim with tears,
When contemplation brings to view
Those noble pioneers.
How 'neath the tyrant's rod
they bowed
One common cause to share;
On every lip a note of praise,
In every heart a prayer.
A thousand trackless miles
they came,
Those dauntless pioneers,
While thirsty desert drank
their blood
Commingle with their tears.
For hatred and a Nation's scorn
They gave back, unredressed,
A garden in the wilderness,
An Empire in the West. ▼*



Boy Scouts will mark Mormon Battalion trail in Arizona.

Mesa Chapter: A Break in the Weather

At General Conference time in Utah, folks like to say, "When the Saints meet, the heavens weep." But it was just the opposite in southwestern Arizona, when members of the Mesa Chap-

ter met as scheduled for a trek to the Petroglyphs Campground, west of Gila Bend.

All in all, it was a warm, wonderful and amazingly

New Tiles

Clifford & Lavon Selin
David & Dianne Wright
Stephen & Wendy Wright
Conrad & Sallie Featherstone

According to Parowan legend, a band of Indians demanded a bag of grain each from Cyrus Davenport's meager harvest. He countered by asking for some special assistance from three members of his threshing crew: Bob Quarm, who had a peg leg; Robert Miller, who wore a curly red wig; and Elder George A. Smith, who had a handsome set of false teeth.

"At a given signal, Bob Quarm gave a war whoop and unbuckled his peg leg and threw it in the air. Not to be outdone, Robert Miller gave another war whoop and threw his wig in the air. The Indians stood wide-eyed. But when George A. Smith gave a howl and let his false teeth fall, they took to their horses and fled." ▼ (Luella Adams Dalton, *History of the Iron County Mission and Parowan, the Mother Town*, p. 91.)

Pioneer times and Utah's "peculiar institution" required a different way of looking at things, as these excerpts from the minutes of the Zion's Savings Bank and Trust Company director's meetings indicate:

"February 20, 1888: The question of who should act in the place of Brother B.H. Shettler as acting Cashier during his absence in the Penitentiary [for cohabita-

Illustration by John H. H. H.



tion] was considered, and the matter referred to the Executive Committee . . .

"February 24, 1888: Director George Q. Cannon suggested that E.A. Smith might be willing to take the position [of acting Cashier]. It was informally decided that as soon as it was ascertained when Brother Shettler would go to Prison, the committee continue its labors with regard to the engagement of Brother E.A. Smith [to take his place]. "March 28, 1888: On

motion of George Q. Cannon it was resolved that a monthly appropriation of \$100 be paid to B.H. Shettler while in Prison." ▼ (Source: Original minutes in possession of Zion's First National Bank.)

Life and love maintained a delicate balance in pioneer Utah. On the night of April 21, 1866, Walter Barney and Sidney Robinson were standing guard at Fort Alma (now Monroe, Utah). They noticed Indians tear-

ing down the fort's corral fence. The Indians withdrew when the guards fired on them. Passing Andrew Rassmussen's corral during their retreat, the Indians killed several sheep, skinning one and taking it with them.

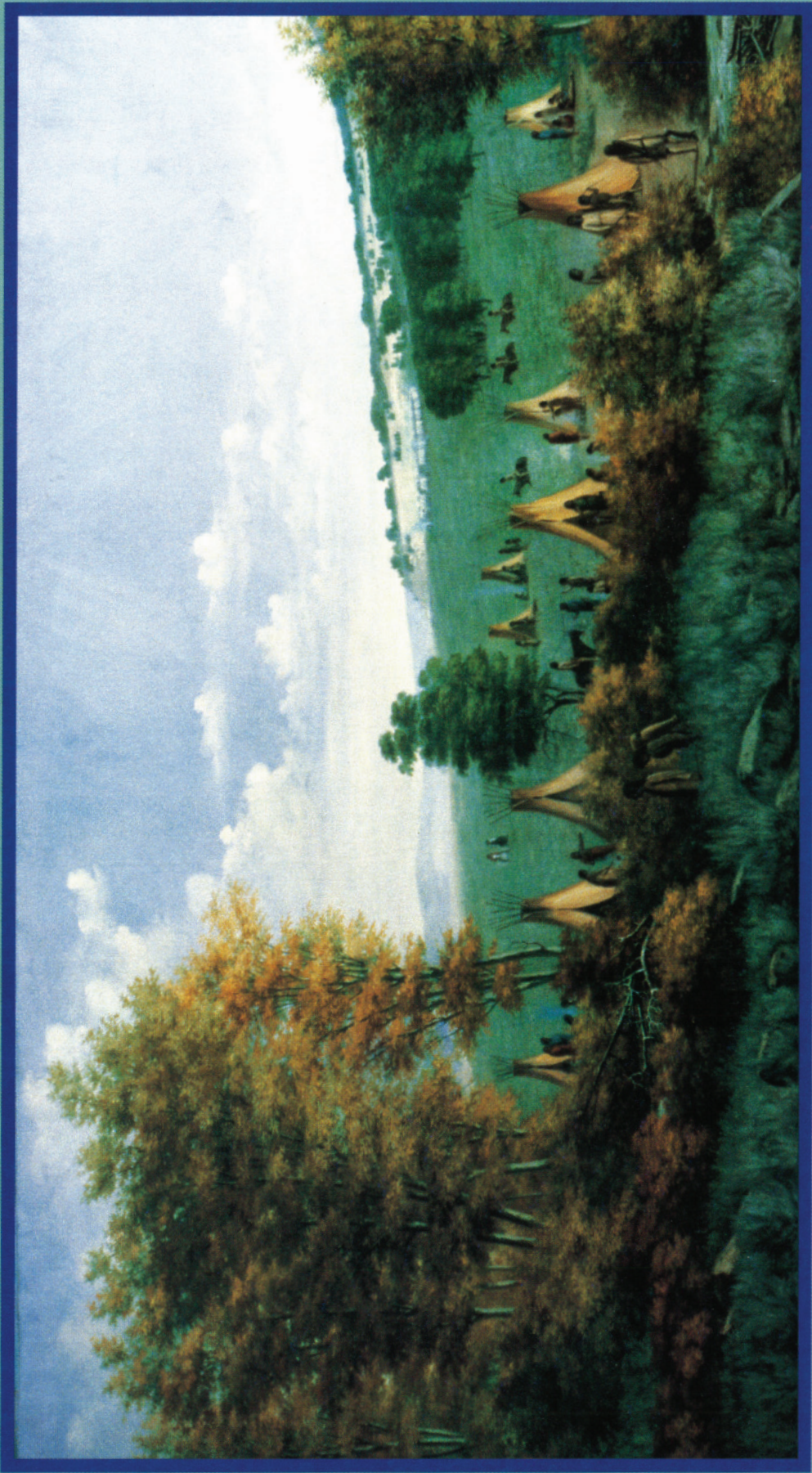
Messengers were sent to neighboring settlements and a small militia was formed to chase the marauders. Twenty-one men joined the chase, following the Indians until the next night. Finding the Indians camped along the upper Sevier River, a battle commenced and Albert Lewis and Chris Christensen were killed. Lewis died instantly, but Christensen lived with his wounds for three weeks — long enough for him to marry Nicoline Bertelsen of Alma before he died. ▼ (Contributed by Jeff Anderson)

(Do you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share? We'd love to hear from you. Please send your stories to *Deseret Views*, c/o National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.)

INSIDE BACK COVER

"Temple Hill in Manti, November 1849"
by C.C.A. Christensen
Oil on Canvas

Courtesy Museum of Church History and Art





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